

so also under the lines of the inscription CIE. 2458 and in the middle of the stone is found the same sign as II, and which, from its form and position cannot be considered to be a letter forming part of the inscription itself.

(b) The sign XCV in col. A is an ideograph, and probably a title, with its two variations respectively, which are indeed frequently met "in the middle of the base" of the saucer, CIE. 8324^c; "on the inside" of the cup, CIE. 8435; to the right and beneath the inscription on the "sepulchral tile", CIE. 4715; in the middle and beneath the inscription on the "sepulchral tile", CIE. 4726; "on several isolated blocks of travertin of the Etruscan walls of Perugia", CIE. 3309 and 3319; on top of the "sepulchral tile", CIE. 4731^a; "on the front of the tomb", CIE. 4947, to which the numeric value of X was assigned.

(c) The signs CXIX in col. A are regarded as the initials of some name or else of a solemn formula. These appear ("once only") upon the blocks of the Etruscan walls of Perugia, CIE. 3323^a; as a component of a monogram engraved on the cup CIE. 9339; as a component of another monogram "beneath the bases of the vases", CII. 2260ⁱ.

The sign CXX, which is also frequent in the Etruscan alphabets, might have the value of *o*; the sign CXIV= $\acute{u}$, $\acute{o}$, as in Brāhmī; the sign XXIX open at the bottom probably represents (.), that is to say, a repetition of the sign LII. So the two vertical strokes, rather long and straight (thus: ||), especially when found by themselves on certain Etruscan objects, might represent the number XX.

(d) The signs (, > , very often accompanied by +, x, which are found isolated at the end of various Etruscan inscriptions, may also be interpreted as $\acute{u}$, or perhaps as the initial of some name or solemn formula. The same may be said of the sign II engraved upon the cup CIE. 8066.

The following call for separate consideration :—

"The form of a letter which is not Faliscan", CIE. 8296, identical with the sign III (col. A); the design of a "waggon", CIE. 4706, similar to VII; the sign CIE. 8529, which was connected with the Greek ψ , identical with XV; the sign CIE. 4722, which was regarded as *th* conjunct, similar to XXIX; the last letter "not closed" of CIE. 4788, identical with XXIX⁶; the sign "on the front of the tomb" likened to the form of a "number representing 100", similar to LX; the sign CIE. 8069, which is perhaps only an initial of the type of XCVII. In like manner we may associate with CXVII the sign CIE. 8183, which was interpreted as a Faliscan *m*, or a Latin M (=1000); and so also the sign CIE. 8377, which was connected with the Latin X or the Faliscan *t*, may be found in the Indus sign XCVIII.

Finally attention should be drawn to the "circular"¹⁰ shape of the Etruscan alphabetic elements, comparable with the Indus forms II, III, LII, in which is reflected a common origin with the same signs that appear in the ancient inscriptions of Mesopotamia.

THE WISE SAYINGS OF NAND RISHI.

BY PANDIT ANAND KOUL, PRESIDENT OF THE ŚRĪNAGAR MUNICIPALITY (Retired.)

KASHMĪR is a land of striking contrasts. Its snow-clad and sunlit panorama of mountains, its mirror-like lakes and sparkling springs, its silvery rivers and streamlets, its emerald-green dales and hills—in short, its varied scenery of vast grandeur and little beauty-spots—while charming those in pursuit of worldly pleasure and enjoyment, afford peace of mind, mingled with bliss, to those striving for the attainment of a higher purpose, the solution of the riddle of life. This land has produced, in the past, many saints and seers, among both Hindus and Muhammadans, who preached virtue and moral truths with such eloquence and poetic power as to sink deep into the hearts of the people.

¹⁰ Prof. S. Langdon (*vide* Marshall's work cited above) thinks their circular shape and sequence are unusual, and that "they were probably manufactured in Mesopotamia."

Amongst such saints was the famous Nand Fishi, *alias* Shaikhul-'alam or Shaikh Nûru'd-dîn of Tsrâr, about whom a Persian poet has fitly sung thus :—

شیخ نورالدین که نور از خاک او آید برون
فیض گوناگون ز روح پاک او آید برون

“ Shaikh Nûru'd-dîn—lustre beams forth from the dust of his grave,
“ A variety of grace flows out from his holy soul.”

A brief outline of the life of this renowned saint has already been given by me in this journal (*vide* vols. LVIII and LIX). A number of his sayings, which I have been able to collect, are reproduced with English translations, below. Pregnant with eternal truth and eminent wisdom as they are, they show that he was not only a great seer in the world beyond but also a sage humanist, whose mission in life was to teach the highest morals in sweet, terse and inspiring language. These wise and vivid sayings represent ancient culture, and display what is best and finest in humanity. Their study stimulates theological and philosophical thought. They contribute to the evolution of human ethics and, moreover, possess a poetic charm dominated by measureless power to moralize and spiritualize. In short, they are an ideal gift of olden times to the modern age, full of perennial interest and value to deep thinkers, as well as to philologists and Oriental scholars, whose aim is to make history relive for us by their researches into things antique.

- (1) *Âdam akuy ta byun byun wâr—
Ak layi mukhta ta ak layi na hâr.
Tsandun ti dâr, arkhôr ti dâr,
Arkhor âsi na barkhurdâr.*

Man is the same [but] of different qualities;
One is worth a pearl, another is not worth a shell.
Sandal is wood, *arkhor* is wood, [but]
Arkhor is not of any use.

No carpenter in Kashmîr will work with the poisonous *arkhor* (*Rhus Wallichii*). The sap of the green wood causes weals and blisters.

- (2) *Âdana archanâ karay no mē Tas,
Wunî pyom tsētās grēki vizi nûn.*

I performed no devotion to Him (God) in my younger days;
Now, at the moment of boiling [food], I have remembered [to obtain] salt.
I.e., too late.

- (3) *Akis ditut narma ta khâsay,
Akis jandah palâs nay.
Akis ditut barni-nyâsay,
Akis tsûr ây dorân Lhâsay.*

To one Thou [O God] gavest shawl and linen,
To another not even a rag quilt.
To one Thou [O God] gavest [enough for enjoyment] just near his own house
door,
To another thieves came running from [such a long distance as] Lhasa
[and stole all he possessed].

- (4) *Āsiye ta buchis bhojan dizey.*
Nanis pritsh zi na kyā chay zāt.
Tava satī, sāsa gun puni prāvizey.
Hā Nandi ! sukry rāviy na zāh.

If thou canst afford, provide the hungry with food.

Do not inquire from the nude what his caste is (i.e., of whatever caste he may be, clothe him).

By doing so, thou shalt obtain virtue one thousand times over.

O Nand ! a virtuous deed shall never be lost.

- (5) *Arwaḥ bhangī-kon wopun maidānay ;*
Chis kāghaz karān dasit kyēt ;
'Ilmuk kalima likhuk ada tasay.
Su kath zāts āv wasit kyēt ?

In the beginning the hemp plant grew on a plain ;

It was beaten down and made into paper ;

Then [after undergoing such affliction] the word of learning was written on it.

Which class was it degraded to ? (i.e., on the contrary, it became elevated and consecrated).

- (6) *Buthā chalīt, bānga parit ;*
Kawa zāna, Rishi ! kyāh chuy wasawas.
Deshana rust 'umrā bharat ;
Daftam tee namāz karat kas.

Having washed thy face, thou hast called the believers to prayer ;

How can I know, O Rishi ! what thou feelest in thy heart, or what thy bows are for ?

Thou hast lived a life without seeing [God] ;

Tell me to whom didst thou offer prayer.

(i. e. a hypocrite).

- (7) *Gānth kyāh zāni yīra wasun.*
Khar kyāh zani saha sund zyuth,
Shānt kyāh zāni lolun ta rasun,
Hānth kyāh zāni prasun kyuth.

What does a kite know of swimming ?

What does an ass know of the prey of a tiger ?

What does a pious woman know of murmuring and being displeased ?

Does a barren woman know what labour is ?

- (8) *Grah yēli āsiy kāsun Shāhas*
Tēli ho sapadiy Tāzi Bhaṭṭi kân.

When the King (God) wills to remove ill-luck from thee,

Then it will be like Tāzi Bhaṭṭi's arrow.

Explanation.—Tāzi Bhaṭṭi rose to high position under King Zainu'l-ābidin (1421-72 A.D.). He was originally a poor man. The King once placed a ring upon a wall and issued a proclamation that whoever could shoot an arrow from a certain distance straight through the ring

should receive a reward. The best archers in the kingdom tried, but none succeeded. One day Tāzi Bhaṭṭ, who was passing that way, firing his arrows in all directions in a most reckless fashion, came to the place where the ring was suspended, and, more from a playful feeling than from any thought of accomplishing the difficult feat, let go an arrow, which, to his great astonishment, passed clean through the ring. He was immediately conducted to the presence of the King, who praised him and gave him the promised reward.

- (9) *Guḍanic rani chay tīl cirāghas :*
Guḍanic rani chēy bāghac hiy :
Guḍanic rani chēy nāra-phāh Māgas :
Guḍanic rani chēy panani ziy :
Guḍanic rani chēy brānd sangūlas.
Doyim rani chēy mūlan drot :
Triyam rani chēy hāy zan krūlas :
Tsūrim rani chēy gharibas ghaṭo!

The first wife is [like] oil to a lamp;
 The first wife is [like] a flower-bush in a garden;
 The first wife is [like] the warmth of a fire in January-February;
 The first wife is [like] one's own earnings.
 The first wife is [like] a step up to the door-chain.
 The second wife is [like] a sickle [applied] to the roots;
 The third wife is [like] soot on the front door;
 The fourth wife is [like] darkness to the poor.

- (10) *Hāras nindar piyam yutām para gom ;*
Kāras doh grinz tsām na ak.
Ādana gharey kādan me wah gom,
Nit pathas mē hēkim na tsak.
Teli pyos fikri yēli Waṭun koh gom ;
Put ām bor wati kuḍum na thak.
Tsyānum na yutām mandenēn doh gom.
Zyānum na kentsha lajim patay hak.

I fell asleep in Har (June-July) until the stream of water dried up;
 On no single day did it appeal to me to work.
 While yet forming, the alluvial deposit [in the stream] got washed away;
 I could not carry turfed earth to the fields.
 I came to my senses when Waṭāyan became difficult to ascend like a hill;
 The load pressed [heavily] on my back, but I did not take rest on the way;
 I did not see until the day finished at noon;
 I did not gain anything until a cry to halt reached me.

- (11) *Harum kyāhtām mē, Hara gutshum.*
Sor kaji trāvit tamiy kaji drās.
Pūr kun pakān ta wath mukajim :
Lajim buchi ta taway ās.

Something was shaken from me; I desired to find God.
 I came with that desire, after abandoning all [other] desires.
 In going towards the East (i.e., towards God) the path cleared for me;
 I got hungry, and therefore I came.

(To be continued.)

WISE SAYINGS OF NAND RISHI

BY PAṆḌIT ANAND KOUL

(Continued from vol. LIX, p. 32)

Kaliyuga apazer dīṭhim tośān ;
Śāntēn handi ghari dyūṭhum paśun wāv.
Mahāzanān bharut bhatta dyūṭhum na pośān ;
Kozanān dyūṭhum myūṭh māv ta pulāv.
Pāz dīṭhim jath kanān kaśān ;
Raza-hamsas runān dīṭhim kāv.

During this Iron Age I found liars prospering ;
 In the house of the pious I found grief born of poverty.
 I did not find the good getting full meals ;
 I found delicious mutton and curry being served to wicked people.
 I found hawks tearing out feathers from their own ears ;
 I found crows pecking at the swans.

Kaśīri pheryās andi andiy ;
Kānsi na hitum brānday nāv.
Jandas yēli hētsam karāni paiwandiy,
Tēli lokav dupum Nandey nāv.
Mana yēli hyutum, kath gayam banday.
Bu na kēnh ta mē kyā nāv.
Ākhir kānh chu na kānsi hunduy—
Khēt zan tsalān prāpiun kāv.

I wandered round Kashmīr [doing no work] ;
 Nobody asked my name from the door-step.
 When I began to mend my ragged quilt (i.e., began to work),
 Then people called me by the name of Nand.
 When I remembered [God] in my mind, my speech stopped.
 I am nothing. What is my name ? (nothing).
 In the end there remains no one attached to any other—
 Just as crows fly away after eating the offering of food [so all depart from
 this world].

Khēv ti mūdiy, na khēv ti mūdiy.
Yēmi zuvi karinam ziv dēh nāv.
Yimau na khēv yim wanan rūdiy,
Timanay ada drāv Nandey nāv.

Having eaten food we die ; having fasted we die.
 This life called me soul and body,
 Those who fasted [and] those who lived in forests,
 They then were called by the name of Nand.

Kodar phalis war-haji ganey
Pātsi-khaney kyāh dima lat
Hutimatis bhatas worzi-raney—
Yiman pāntsan chē kuniy gat.

Grape-seed, a knotty block of wood,
 A linen quilt—why should I kick to press [and wash] it ?
 Boiled rice turned putrid, a remarried wife—
 These five are of the same nature.

Makka Madīn mana gwār, nakha wathā chay.

Haqqarā ta tsak mār, Sahaza kray hāviy tsēy.

Think in thy mind of Mecca [and] Medina ; this is the shortest way.

Turn to God, kill anger ; the Self will show thee [how to do rightly] an act.

Mari dup mē kun “ Zuva ! kyā buwuy ?

Kēnh doh tsē mē sati āsay sāy.

Za zani bechāy sodā wānas;

Su sūr ta pānas pānas gay.”

The body spoke to me : “ O soul ! what has happened to thee ?

Thou wert keeping company with me for some days.

Two persons sat in a shop of merchandise ;

When it was exhausted the two went away.”

Mo gatsh Śekhas ta Pīras ta Mullas ;

Mo bēh gupan palani arkhoras satiy ;

Mo bēh masjidan, jangalan cilas ;

Dam hēth āts kandi Dayas satiy.

Do not go to Shaikh and priest and Mullā ;

Do not feed the cattle on *arkhor* [leaves] ;

Do not shut thyself up in mosques [or] forests for 40 days [of lonely penance] ;

Enter thine own body with breath [controlled in communion] with God.

Mo mās māsas ta masas ta mīnas ;

Sīnuk kul boḍiy śīnas tal.

Nasaro ! zān thav Jān-Āfarīnas ;

Ada ho ainas tsaliy mal.

Nafsāniyat chay nuqsān dīnas,

Boviy na at zamīnas phal.

Do not desire flesh-meat, wine and fish ;

The tree of thy chest will [otherwise] get buried under snow.

O Naṣar ! keep acquaintance with the Creator of life ;

Then the dirt will be removed from thy mirror.

Selfishness is harmful to religion ;

This land [of selfishness] will not yield any produce.¹

Note:—The play upon the three Persian letters, *sin*, *shin* and *ain*, is noticeable in this saying.

Pānay myāni tsīrivi ago !

Lāimay daga tay phulham na zāh.

Pānay myānio hā mana śetho !

Doha khuta doha chay gani poṭhān.

O my body [that art like] a knotted block of apricot wood !

I gave thee strokes, [but] thou never wert worn out.

O my body [that art] sixty maunds in weight !

Thou art adding flesh every day.

Note:—A Kāshmirī *man* is equal to $\frac{1}{2}$ *ser*.

Phal dher trāvit mal dher viivum :

Kal budh ganeyam dīn kyāh rātay.

Tiy harda lūnam yi sonta wowum :

Sumbrit lagum pānas satiy.

Having left a heap of grain, I winnowed a heap of dirt ;
 My sense and understanding increased day and night.
 That I reaped in autumn which I sowed in spring ;
 Having gathered the harvest [good or bad], it remained with me.

Puz dapana keñh ti no chuney ;
Apuz dapana, táwan piyey.
Yi krit chi soruy wav ta lon—
Yēli kara wuv karay khasey.

By telling the truth nothing will be lost ;
 By telling an untruth there will be loss.
 This act is like sowing and reaping—
 When peas are sown, then peas will grow.

Riśi āsan nāṭan kresān
Nāhaqq rávruk dēn kyáva rát
Katanay waluk ; atha āy waṭán.
Woni kyá graśān chay Riśan zāt ?

The Rishis will pine to get meat.
 They wasted day and night for nothing
 They clad themselves [with cloth] without [the labour of] spinning ; they came
 away with their fists clenched (i.e., with money greedily collected).
 Now, what good feature is there in the nature of Rishis ?

Tsəḍ yud karak, soruy con.
Yi lāni āsiy ti anit diyî.
Tsa yud karak myon zi myon,
Ada anmutuy cāni atha niyî.

If thou hast patience, everything is thine.
 Whatever is in thy fate, that will be brought to thee.
 If thou sayest " It is mine ", " it is mine " (i.e., showest greed),
 Then whatever thou hast gathered will be wrested from thy hand.

Sarpas tsalzey astas khaṇḍas.
Sahas tsalzey krohas tâm.
Wathawâras tsalzey waharas khaṇḍas.
At ḍēka-lānis tsalzi kut tâm ?

A snake may be avoided by moving a cubit's length [from it].
 A tiger may be avoided by running away a couple of miles [from it].
 One may escape a devastation for a year.
 From Fate how long can one escape ?
 (There is no way of avoiding one's fate.)

Tîl trāvit laśi yus zāley
Kāyi kazul athan phak.
Ak khur wukhali ak khur nāvey
Pār pakit ta pachum tsak.

Anybody who, having discarded oil, burns blue pine
 Will get his body blackened with soot, and his hands will smell foul.
 [A man with] one foot on the bank and the other in the boat [will run the risk
 of being drowned].
 By walking towards the East (i.e., towards God) I left anger to the West
 (i.e., behind me).

Táthyo ! buñh tsa kor khasak ?
Kyáh bhaya pānuik āsak nāwey ?
Dunyāki sukhay kyáh ratsak ?
Tyut karith lagak moh tāpaney ;
Him zan galak, cakak ta pēk ;
Patō mīn zan lagak tāvey.

Beloved ! Why shouldst thou disembark ?
 What fear of the water is there to thee in the boat ?
 What will avail thee the pleasures of the world ?
 At length thou shalt be exposed to the burning heat of spiritual ignorance ;
 Thou shalt melt and thaw as snow does ;
 In the end thou shalt enter the frying pan like a fish.

Tsa chuk kunuy, nāv chuy lacha ;
Cāni kirti rust ak kachā ti na.
Zanam zonum Pohnuy pachā.
Ahāra rust thavat machā ti na.

Thou art One, [but] thy names are a lakh [in number] ;
 There is not a blade of grass without (i.e., that does not sing) Thy praise.
 This life I found [as short as] a fortnight of the month of Poh (December-
 January).
 Thou hast not left even a fly without food.

Tshānjām tran bhavanān biyi dāsi deśan ;
Neb ta nīśān lubmas na kuney.
Pritshām ada sādhan biyi tapa rīśan ;
Tīm ti būzit lajiyay rīcaney.
Dab yēli ditum rāgan ta vīśīyan,
Ada Suy mē labum pānas nīsey.

I searched Him in the three worlds and ten directions ;
 I could not get a clue or a glimpse of Him anywhere.
 I then inquired from Saints and Fishis performing penances ;
 They too began to weep on hearing it.
 When I gave up desires and passions,
 Then I found Him near myself.

Yahay kand zāyi ta yahay kand āsey ;
Zēt pān wolum tula.
Jachām juryām hunari sāsey ;
At na hār lajim mula.
Gom bhangī andar natsun gub gom śwāsay ;
Gayim kāvan donta tsūran pula.

This body was born and this body will be [in future births] ;
 By taking birth I degraded myself.
 I strove [and] tried by a thousand accomplishments ;
 It did not cost me a shell.
 It became like dancing in a plantation of hemp (i.e., useless), and my breath
 became heavy ;
 It happened as if crows separated and thieves united.

Yamikuy dâr tamikuy pon ;
Timan don wapun makh.
Nâr gos tshêta ta kâr sapun.
Tati upadân l'al ta athan phak.

Whence the timber, thence the wedge (i.e., both are of one and the same nature,
 the latter helping to split the former) ;
 With these two, the axe was furnished with a handle (to cut the wood itself).
 The fire got extinguished, and the thing was done (i.e., the split wood was all
 burnt).
 There rubies are found, and a bad smell sticks to the hands.

Yemi vânsi sandhyâ, tapasyâ kar na ;
Mîn ta mâmas yas tsâpana âv,
Kyâh prov tamî utam kula zêna ?
Tamîs hâ sôbi na Brahman nâv.

He who did not perform *sandhyâ* [and] austere penances throughout his life ;
 He who could chew meat and fish,
 What did he gain by being born in a holy family ?
 He does not deserve to be called a Brâhmaṇ.

Yênan vêna ta wanan laî ;
Kanan lugum pişun wâv.
Tsalit âyâs panani deî
Dêva kuni nerêm riî nâv.
Ati me kuthêv tatiki niî
Riîsan ti kyâhtâm duşan âv.

Mentha is growing on the banks of rivulets, and blue-pine in the forests ;
 The wind is playing in my ears.
 I ran away from my native place
 So that I might be called ' Rishi.'
 Here I fared worse than there ;
 Something wrong has taken hold of the Rishis.

Yim andra şuda darşan galiy,
Tim nêbra zariy ta kaliy chiy ;
Tim toha nâra drây şikliy,
Ada timay la'l mulaliy chiy.

Those who melt inwardly by pure vision,
 They are outwardly deaf and dumb ;
 They came out cool from a fire of chaff,
 They, then, alone are precious rubies.